THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Seek ye first the kingdom of God and his righteousness."—JESUS CHRIST.

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DISCOURSE BY PRESIDENT GEO. A. SMITH,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, JULY 25, 1869.

REPORTED BY DAVID W. EVANS.

(From the Deseret News.)

And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots:

And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord;

And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den.

They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.—*Isaiah, Chap. XI, 1st to 9th verses.*

In my youth or childhood, while attending Sunday School, this was one of my lessons, and one which, I was taught to believe, required, to a very great extent, to be spiritualized in order to be understood. It has been in accordance with the traditions of the various religious sects for a long time, to believe that a large portion of the Scriptures possessed a two-fold and sometimes a three-fold spiritual meaning, and it is probable that this belief gave rise, to a great extent, to the system of text preaching, which has been reduced to an art—that is, a certain rule is applied to any portion of the Scripture taken as a text, according to which rule the sermon or discourse must be just so long or short as prescribed by the rule. It must be divided and subdivided, each division being devoted to one of the several subjects treated upon by the preacher. To such an extent has this system of preaching been carried in the Christian world that published skeletons of sermons are necessary, and have become an appendage with almost every minister. When a subject is selected perhaps the opinions of certain learned divines have to be consulted, in order to throw increased light upon the subject under consideration; for it has been a feeling

among ministers that they must explain the meaning of every passage in the Bible, and to be unable to do so is considered derogatory to their profession. This, I presume, has given rise to the great variety of opinions which has arisen concerning the meaning of certain passages in the Bible; and this same cause may have contributed to increase the number of religious sects.

About the year 1820, there was in the western portion of New York State considerable excitement upon the subject of religion, and what are termed "revivals" were quite common. Joseph Smith, at that time, lived in Manchester, Ontario county, in that State, and attended these meetings. The testimony which he heard from the pulpit of the actual necessity of men preparing themselves for a future state had more or less influence upon him in awakening those solemn reflections in his mind which they were designed to awaken.

These religious meetings were conducted by several Protestant sects, among whom the principal ones were Presbyterians, Baptists, and Methodists. These denominations united together to a certain extent during the excitement, but at its close there arose a kind of wrangle among them as to who should have the converts. A considerable number of persons had been converted and had obtained what was termed a "hope," and the question was, "Which society shall they join?" Considerable ill-feeling grew out of this excitement or wrangle over the division of the spoils.

Joseph Smith had reflected much during this period, especially at its close, when he saw these Christian people get up feelings of vindictiveness towards each other in relation to the converts. He sought the Lord by prayer and fasting to know which one of these several denominations it would be proper for him to join. His mother, two of his brothers and one of his sisters, had joined the Presbyterian church; but he remained undecided. While in this state of mind he read in the epistle of the Apostle James: "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him." He accordingly sought the Lord for a knowledge of these things, and when about fifteen years of age he received a vision from the Almighty. An angel made him a visit, and of him he made the inquiry as to which of the sects he should join. He was somewhat astonished at being told that they had all gone out of the way. He had naturally concluded that some one of them must be right, but the angel informed him that they had all gone out of the way; they all had some truth, but not one came up to the standard, and it was not his duty to attach himself to any of them; but that it was the design of the Almighty to reveal the principles of the Gospel in their original purity for the salvation of the human family. He was instructed to be humble and to seek the Lord by prayer and he would receive instructions from time to time as he might be prepared. These visions were repeated unto him occasionally, commencing when he was near fifteen years old, and remaining with him more or less until the day of his death.

The question which naturally arose in the mind of Joseph at this time of religious excitements was, Which of the sects is right; and that question was answered as I have indicated.

After the death of the ancient Apostles the Church had gone astray and had wandered into darkness. In the course of four hundred years it became the dominant religion, and was established through the Roman Empire. The heathen temples were transformed into Christian churches. But with this change came a degeneration, which continued until the times generally denominated by Protestants the "Reformation," when such men as Waldo, Luther, Calvin, and others came, denouncing the errors, follies, and corruptions which had crept into the church, which they undertook to reform. This work was continued by subsequent Reformers in the English Church, and from them down to the present day.

I remember in my childhood inquiring of my father where the Presbyterian Church, of which he was a member, had its origin. He said it originated with the Apostles. I then inquired where the Methodists had their

origin. He told me they originated with Mr. Wesley, nearly a hundred years ago, in England. This led me to inquire why it was that they did not all join the Presbyterians, who had their origin with the Apostles. "Well," said my father, "they all think they have their authority and origin from the Apostles." I found out by this that it was a mere question of opinion. I felt very anxious in my youth to become acquainted with the plan of salvation, and I attended religious meetings for that purpose. There was in my native town,—Potsdam, in the State of New York, a great number of what were called "protracted meetings," at which many very eloquent sermons were delivered to make known to us the way of life and salvation, or the certain destruction that awaited the wicked, and the great necessity of repenting and obtaining a knowledge of the Lord. I heard these discourses for days. One of these meetings lasted twelve days, three meetings a day; another lasted seventeen days, most of which I attended—very zealously endeavouring to obtain a change of heart; but I could not feel as many felt, and in consequence of that I was sealed up by the minister to eternal damnation in the name of Jesus Christ, being the only sinner in the gallery, the minister pointing his finger directly at me, and using the singular number, repeating it over three times, and then repeating it again three times, and again three times more. I came to the conclusion that if any authority existed in the Presbyterian Church it was very little use for me to trouble myself any further on the subject of religion.

That brought me to investigate the question, where did the Rev. Frederick E. Canon, who had sealed me up to eternal damnation, obtain his authority to do so? I learned that the Protestants were apostates from the Church of Rome, and the Church of Rome, they said, was the "Mother of harlots and the abominations of the earth." The question immediately arose, "Can a stream rise higher than its fountain? Can a corrupt tree bring forth good fruit?" I was told that the Saviour sent His Apostles to all the world to preach the gospel to every creature, and they took their authority from that. The reflections that would then arise were like this:—"If I should present myself at the Court of St. James with a copy of a commission issued by the President of the United States, to John Adams, and ask to be accredited as agent to that nation, would I not subject myself to ridicule?" Then, as a matter of course, if I present myself as an Apostle of Jesus Christ, claiming my authority by virtue of a commission given to the Twelve Apostles by the Saviour, would I not place myself in the same position? I certainly would. If a man preaches the Gospel of Jesus Christ he must have authority given to him directly to do so. Ask these various denominations if they have had revelations for themselves, and they will unanimously say "No," and they will tell you that revelations ceased with the writings of John the Divine. This is the general opinion amongst them. The result is that a new source must be opened up, and it was on this account that Joseph Smith, by calling upon the Lord with all his might and faith, received this authority by special revelation—a special revelation of the holy priesthood to organize the Church and to administer in its ordinances.

The Church was organized on the 6th of April, 1830. It was composed of six members, and no sooner was it organized than a persecution was commenced against it, in the shape of vexatious lawsuits and mob violence; and a great variety of abuse was heaped upon the head of Joseph Smith and his fellow labourers. However, they continued to bear testimony and administered the ordinances of the gospel to others, and ordained them, and so the work was propagated and continued to increase, and he continued the mission with which he was intrusted for some fourteen years after the organization of the church, when he was slain, while under the protection of the State of Illinois, with the faith of the State pledged by the Governor for his safety and a fair trial. He was murdered by a mob of one hundred and fifty men with blackened faces, who surrounded the prison where he was detained. They killed him and his brother Hyrum, Elder

John Taylor, who was with them, receiving four wounds.

Prior to his death Joseph had been brought before forty-seven tribunals, charged with a variety of crimes; but in every instance he had proved his innocence, and but once was he brought before a tribunal that was not opposed to him religiously. Through the labours of himself and his brethren a great number of persons had been brought into the church; a number of settlements had been established, which had as often been broken up, and at the time of his death there were residing in Nauvoo and its vicinity some twenty thousand persons. The people were remarkable for their industry, good order, and civility, and nothing had been proved against them in any court, either civil, ecclesiastic or military. The records of the State, so far as our people were concerned, were clean, and the whole persecution was an outrage upon the laws of the State, and the constitution of the United States.

[TO BE CONTINUED.]

TEN DAYS AS THE GUEST OF A LATTER-DAY SAINT.

Salt Lake City, July 5.

When I determined to spend this summer in Christian work in Nebraska, Wyoming, Utah, Nevada, and California, I assigned a week to this city, but so much is here to be learned, that my tenth day finds me here. My itinerating life the past dozen years has often brought me in contact with Mormons, both singly and in their immense trains, as they have been journeying to these valleys of the mountains. Some of them have impressed me much, as being intensely in earnest, and lead me to believe that important lessons were to be learned if one could get an inside view here. The letters I have read have uniformly made an impression on my mind as being written after a short stay, and that at a hotel and from a very prejudiced stand point. I prayed much that the door might be opened for me to be *one of them*, while in this remarkable city and valley. A good Iowa brother warmly commended me to one of his old friends, and when I presented my letter to a brother builder, surrounded with jack-plane and hammer, and the sweet odor of pine shavings (how it waked up the past?) I believingly prayed like one of old, that I might find favour in his sight, and was soon quartered in his polygamic family. That my opportunities should be the very best, I have sat down by the blacksmith's forge and the tailor's bench, been through the market, stood over the brick makers, smelled the freshness of the mortar as it comes from the plasterer's trowel, chewed pine shavings with the carpenters, and sat down with the small farmer in his family. Gentile and Mormon merchants have freely answered my questions. The only billiard saloon-keeper thinks the Saints are no better than others. Governor Durkee spoke kindly of the people, though they of course think there is no demand for his office. The only Gentile effort made religiously is by high church Episcopalians, the attendance at the morning and evening services yesterday numbering each about fifty. The chaplain at the fort is an Episcopalian, as are all the army chaplains that I have met, and while three years' army experience told me somewhat of the difficulties incident to their work, still, if it is a work of love, rather than of profession, I do not see how their influence can be so narrow.

"Brother Brigham," or "the President," as he is uniformly, very respectfully, and often lovingly called, is the man of all men here, the central idea, and has a power over 130,000 of this valley as well as an influence abroad, that I believe is unequalled, yea unparalleled, in modern times. He has two counselors; the three, with the twelve apostles, are photographed and hung in every dwelling. The power of President Grant and his Cabinet over the nation does not compare with the unlimited control and dictation of this fifteen over the people. The city has 20 wards, each one having its Bishop, with his two councilors. Each ward his nine blocks, each block con-

tains ten acres and has two teachers, whose monthly duty it is to visit every family, supplying wants temporal and spiritual, and making his reports. The Bishop is *the man* of his ward. I attended two ward Sunday Schools, held from 10 to 12 a.m., the new Tabernacle services both Sunday afternoons, and a part of the old Tabernacle service yesterday morning, with the evening service at one of the ward churches, and a five and one-half hours' fast day baptismal confirmation and testimony meeting. The latter is held the first day of every month, and is a part of the much talked of and intensely believed Joseph Smith revelation. I stood at the baptismal font last Thursday, as ten or twelve were buried beneath the waters, the officiating brother always and very heartily commencing with, "Having authority from Jesus Christ," &c. Some were baptized for their health. Several were boys, which was a service exceedingly interesting. All that were baptized for admission to the church, had hands laid on them for the reception of the Holy Ghost. The seven or eight officiating elders all took part, and spoke heartily, naturally, and well. I was impressed with their freedom and promptitude. It was as well done as ministers generally do, I think I may say better, because there was a cheerful and most suggestive remove from the cant and sanctimony, that sometimes we see, and that always is so unnatural and often painful. But one little child was presented to "be blessed," similar to our baptism. They make a great deal, yea a *very great* deal, of baptism and laying on of hands. They seem to wish to make of it a saving ordinance.

The testimonies of the nine men and five women in the "testimony meeting" of fast day were excellent, in fact I never heard an equal number of experiences or testimonies from people as unlike as they were that were better. Every one spoke with a cheerful, hearty, natural positiveness, and the deep features of the soul as written upon the face, showed how honest they were, and I have no doubt they are taught of God. Of course I gave Gentile testimony from a full soul, and it was instructive in the extreme, to hear several in their responding, say, The strange brother is doubtless honest, but he needs to take steps further, he needs to be baptized as we understand it. I am continually impressed and remindful of their confidence in Joseph Smith's revelations, and in him as a prophet, with Brigham as his successor, as well as their individual confidence that they are right. They know that they are right and that Gentiles are wrong. It is a constant recurrence to the law and the testimony, and when I say I understand that passage differently, then comes another, "Thus saith the Lord." Some features of their church management are grand. Their unity seems complete, and next to the papal power, it is a unit, I have no doubt. Yesterday, at the close of the Tabernacle service, sixty names were read of young men who were to go on a mission to settle Bear Lake, 100 miles north. This holding themselves in readiness to be sent abroad to preach the gospel if sufficiently experienced, or to settle new regions and build up and sustain the church and kingdom as they understand it, is noble.

En route for this city I passed several days at Cheyenne, in meetings with that uniform, untiring, faithful Christian soldier, Col. J. D. Davis, and others, and while there a Mormon train passed through. A pleasant-faced Welchman was in charge, who took us through the train. A deformed, paralytic, and very old man, sitting in a chair, said to him, "I'll follow ye to my latest breath." I passed an hour here in the family of that Welch missionary, and was delighted with his spirit and all that I saw in his family. He has been absent four years, and most untiringly has preached the gospel of Mormonism in Wales. He, in common with others, has been persecuted, but has steadily gone onward. As we passed his garden he remarked, "My things of course have gone to rack during so long an absence," but he spoke of it as being a part of the all things that work together for good. This missionary spirit has settled this Utah Territory (running down into Arizona) for 500 miles north and south, and 75 east and west. I took supper with one who on a mission has walked

over 1,300 miles in India. Apostle-like, they go without purse or scrip.

The preaching in the Tabernacle by the Twelve and the First Presidency is well presented. Last Sabbath, Bishop Kingsley spoke, when Brigham followed. The advantage is entirely with them; they know their audience, understand perfectly the hold they have upon them, and there is no lack of improvement of the opportunity to impress upon them what they have suffered in coming here, how they have been persecuted by the Gentile church, and how they are the chosen people of God. I did not come to learn Mormonism, and to be taught by it from its leaders so much as from the common people. The only one of the Twelve with whom I have talked at length, is Apostle G. Q. Cannon. He is the editor of the *Deseret News* (a daily) and a children's semi-monthly paper. I have studied Brigham through the people, and closely watched him as I have passed and repassed and seen him on the rostrum. The people venerate him, love him, pray for him in public and private. Out of forty or fifty public and private prayers I have heard, not more than three have failed of the petition, "Thy servant Brigham, give him wisdom and new revelations of Thyself, teach him how to lead the people," etc. The appointments of his house, barns, carriages, lands and all, would be called in the States tolerably splendid at least, and yet no one finds any fault whatever, but, on the contrary, every one endorses his every movement, and all regard him as above anything approaching to the selfish or unchristian. They say that sometimes he speaks and is not much, but when the prophet speaks it is wonderful. I cannot discover in him greatness, only as it has been thrust upon him. It does not appear that he has a creative mind, or is a genius; in fact, I do not see but what hundreds and thousands of men in his position would have stood as high or higher. Out of Mormonism he would have made a fair judge or lawyer, a successful merchant or railroad president. He is modest and a gentleman; and although some of his remarks sound very, very strange to Gentile ears, yet when explained by his peculiar views, this harshness is very much removed.

That any Christian in our land can learn more lessons in this valley than anywhere else, of thrift, economy, a dogged persistency, a grand unity, an untiring devotion, and a holding his life in his hand, and an obedience to orders, I firmly believe. My opportunities have been the very best to see the people in the streets. Both to-day and during all last week, crowds were in to see a circus, the first that has ever visited these valleys. Much has been said about lack-luster eyes, stolid, sad, and depressed countenances, especially among the women. That there is occasion for this I believe, and why not? The masses are the unthinking and burdened of the old world. Of course the schools are not what they are in the States—this is freely admitted. One teacher said to me that they were more anxious to cultivate the spiritual than the mental. Everybody works. The President's house and the entrance to his yard is surmounted by a beehive.

This brings me to the vexed and vexing question of polygamy. Of this I was determined to learn, hence my gratitude to be in the family. Mine host I love like a brother, while the more I see of him, the less I agree with him, and I frankly and warmly tell him so. Yet I do like his earnestness, his love and sacrifice for his faith, and his real, brotherly anxiety to make me see as he does. He says I shall certainly be led into darkness if I do not embrace the truth. If every one does as well in polygamy as he does and his family, I feel that it would be a wonderful improvement on the wretched infidelity that in many families in the States is perdition on earth. That is no argument, and yet it is often used. It is simply a choice of evils. I can say of this family, what I can say of comparatively few of the hundreds of families whose guest I have been—and I have been the guest of large numbers of the best of families—I have not heard an unkind word, or seen a scowl, and there are eleven children.

By the grace of God, here, increasingly, I have earned to be more single-aimed and eyed for Christ and perishing souls.—*K. A. Burnell, in Chicago Advance.*

THE SANDWICH ISLANDS.

(From the Deseret News, August 2.)

In our article upon Elder Geo. Nebeker's arrival in this city, we stated that he left here for the Sandwich Islands on May 16th, 1866. This should have read May 16th, 1865. He has been absent from the city upwards of four years.

At the present time there are three elders with their families from this Territory on the plantation of Laie, who have been labouring in conjunction with Brother Nebeker, and who are now also engaged there. Their names are Benjamin Cluff, Eli Bell, and Caleb World. They have families with them. Elder Cluff left here for the Islands five years ago last spring, and has laboured continuously there ever since. Elders Bell and World left here, in company with Elder Nebeker, four years ago last spring. They have filled long missions, and have been faithful in the discharge of the duties entrusted to them. When a man has been away from home as long as they, the idea of returning is very sweet to him. Our first absence from the valley was for five years, and we know something about the feeling. When we returned home, and enjoyed once more the peace and sweet intercourse of friends and home, the wonder with us was how we had managed to endure so long an absence with patience. Of course, however, a man in the discharge of duty has delight in its performance; but when he has been absent four or five years there is a yearning for home and its delightful associations which is difficult to repress. These Elders are willing to stay as long as they shall be required, but they will hail the day of their release with great pleasure. The families are comfortable and are doing tolerably well; but they feel the great lack of a suitable school. There is not a sufficient number of families to sustain a good school, and many of the children are of an age now when they should have the advantages of such an institution. Their case will doubtless receive consideration before Bro. Nebeker returns.

HOT DRINKS.

Charles Rooke, M.D., of Scarborough, in his *Anti-Lancet*, has the following remarks upon the custom now so prevalent of using hot drinks. His observations are worth reading and reflecting upon, as they are confirmatory of some of the principles embodied in the "Word of Wisdom:"—

"*Hot Relaxing Fluids.*—The habitual use of *hot* fluids is a slow but certain cause of nervous weakness. They act by debilitating the nervous fibres, hence the muscular power of the stomach is impaired and rendered unable to digest nourishing food. Those persons who really prefer tea and coffee to other articles must render them lukewarm by the addition of good cream, and on no account take them without sugar. The best teas are the least injurious to the nerves, and are, moreover, the cheapest.

"One would really think that common sense would teach people not to take any fluid of greater heat than that of the body; and I cannot comprehend for what purpose a custom should be followed which is so highly injurious to the muscular system, unless it is that the sipping of hot tea, by causing a longer continuance at table, necessarily creates a more protracted gossip. It is an historical fact that complaints of the stomach and consumptions were not near so prevalent prior to the custom of taking these hot beverages; and, at this time, it will be found that those who do not take their food above lukewarm are the most free from indigestion. But what signifies indigestion and its maladies, when balanced against the god-send gossip of fashionable tea-parties? Pooh! And as to consumption, why that disease only carries off about one-fourth of the inhabitants; and what of that, when compared to the inestimable pleasures of the tea-table!"

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 11, 1869.

ALL ARE TALKING OF UTAH.

ALL are talking of Utah, so the song says, and it is getting to be the fact. Since the completion of the Pacific Railroad, as was naturally expected, the travel across the North American Continent has multiplied largely, and visitors to Utah and Salt Lake City have become numerous. Many of them have been of a different class to the majority of those whom we have been accustomed to see travel across the country, and make a passing visit or stay awhile at Salt Lake. Now there are more visitors of culture and leisure, and of comprehensive understanding of men and things, and consequently of more liberal views, and their verdict in most cases is favourable, acknowledging the industrial, moral and social virtues of the Saints, of course with occasional reservations about our peculiar institutions, which they do not properly understand yet. Well, we may pity their partial ignorance, their remaining lack of understanding, and their consequent erroneous conclusions, in some respects, concerning the people and affairs of Utah. Improvement is not impossible, except to those who wont learn. It is certainly a great step in advance for our visitants to report so well of us as they do. A few venomous persons still crawl over to Utah, as Satan prowled around in Paradise, misrepresenting everything, relating wonderful circumstances which never happened, or, if they did happen, relating them with such a false colouring that their actors themselves could not recognize them. Though a few of these poor miserable creatures still put in an appearance ever and anon, the cloven foot inevitably reveals itself, it is as manifest as ever. However, the number of that despicable class is proportionately much smaller than formerly, and it is to be hoped that it will grow smaller by degrees and beautifully less, until the minimum be arrived at, and all the better if that minimum be 0.

When we consider the darkness and blindness of the human mind in the world generally, and reflect that so many people have habitually neglected to live up to the light which God has given them, until Satan leads them captive at his will, it is not surprising that they cannot realize and understand the glorious light of tho Gospel, when it shines upon them, or that they can only realize it in a small degree, at the most. It is their own loss, however.

The speculations, this way or that way, as to the future of Mormonism, are highly amusing. They are as good as a novel, and in the matter of composition are much like it—a mite of fact and a mint of fiction. The speculative gentlemen freely acknowledge that Mormonism has an uncommon variety, proportion, and total amount of the elements of success, and that it really in the main deserves all the success it has secured, but they are hardly prepared to acknowledge that it has the elements of permanence. They think it will come to an end at no distant day, when the "full light of Christianity and

civilization," and all that sort of stuff, shall shine upon it. That will be a bad day for the world we live in, if the hopes of those speculating gentlemen be realized.

Why we have the "full light of Christianity and civilization" shining here at Liverpool and over there at New York. And what is the result? Sorry we are to record it. A sober, respectable, and intelligent resident gentleman informed and assured us, a few weeks back, that New York is a very wicked city, a terribly wicked city. Beecher, the popular Brooklyn preacher and writer, tells his vast congregation that the judicial ermine in New York is a perfect stink in the nostrils of Jehovah. It is also a thing of common acknowledgment that New York is the highest taxed and worst governed city in creation; that it is exceedingly corrupt in personal, social, and official morality; that life and property are more unsafe there than among savages, when the shades of evening have closed; and that compromise with criminals is a very common mode of dealing with high crimes and misdemeanours when the chance is that the criminals might not get off more easily.

Liverpool here, as thriving a town as it is, swarms with prostitution and poverty. We have been repeatedly told of late, by persons resident or visitant here, that this town is an exceedingly wicked place, and that this wickedness has largely and markedly increased of late years. Certain it is, that respectably dressed unfortunates are more numerous, and more importunate in their street solicitations, we might almost say assaults, than was the case a number of years back. We regret it very much, as this is the present place of our residence, and we would like to have it a decent, clean, moral, respectable, well-behaved town, during our sojourn in it at least. After us the deluge, if the people will have it so.

Is London, the centre of modern civilization and popular religion, in better case? That is a matter of justifiable dubiety. In that great city, in spite of the "full blaze," &c., it has been considered necessary to have a "society for the protection of women and children," public sentiment being evidently far from sufficient for their protection. Why such a society has never been dreamed of at Salt Lake. Women and children are too highly appreciated there, except by occasional lascivious outsiders who, like Satan, go up and down seeking whom they may destroy. In the first hearing of a recent case of enticement of a little girl by a well-known "Professor," Mr. Knox, a London magistrate, said, "I shall remand the case and refuse bail, as of late there have been so many compromises of serious cases at this court, that I cannot but hesitate to grant bail." Serious criminality excused for money, and such compromises getting numerous.

Many other towns we might mention, if it were necessary. The great cities and towns of the civilized world are much alike in this respect. They betray a decided family likeness in many of their features. Speaking of the poverty, the privations, the degrading associations, the soul-defiling language, the filth, the wretchedness, and the hopelessness of material amendment which prevail among the lower classes in the cities and towns of Christendom, and most of all in the chief cities and towns, a distinguished Secularist the other day declared, that if, in a former world, he had been permitted option as to his coming into this world at all, this world of splendid wealth and abject poverty

and soul-searing degradation, he would have respectfully but decidedly declined to come, and preferred to remain where he was.

All these things properly considered, it is difficult to prognosticate any very favorable future for Mormonism when the "full blaze of Christianity and civilization" shall shine upon it, unless its own inherent splendour shall marvellously and completely eclipse the little farthing rushlights of Christendom, in in the very meridian of their "full blaze," and keep them eclipsed entirely and everlastingly.

The visits, however, of intelligent and in some degree conscientious travellers to Utah, with the reports they make of what they saw and heard, and their comments thereon, as those reports and comments become widely disseminated, orally or through the multiplying medium of the public press, will bring Mormonism up for discussion in many circles where it has been heard of but little and vaguely, if at all, thus making for the truth openings for approach to the earnest seeker, and giving the honest in heart in the middle and higher classes the privilege of hearing something of the Gospel of Christ, and its effects upon those who believe in and obey it. The presence of visitors from a distance at Salt Lake and their Sunday visits to the Tabernacle also create excellent opportunities for preaching the Gospel to the world as well as to the Saints, inasmuch as there are frequently as many outsiders at our meetings in Salt Lake City as there are at our meetings at any other places in the world. All these things have their effect, immediate or remote, upon the great work of the Lord, as well as upon the nations. These circumstances will help to introduce the subject of Mormonism to every circle, until everybody will be talking of it, and as a topic of conversation among all classes it may become a formidable rival to such topics as international boat and yacht races, the health of Napoleon III., Prince Alfred's presents to the Australians, and anti-vaccination, or such recondite subjects of discussion as the condition and prospects of the crops and the state of the weather. Acquaintances meeting in the streets or other places of public resort, instead of asking each other whether it will be a wet or fine day, will be exclaiming, "Well, any more news about Mormonism?"

The courtesies extended by our people to so many visitors to the Salt Lake country, distinguished visitors some of them, respectable visitors most of them, with the privilege freely tendered to the reverend gentlemen visitants to occupy the stand in the Tabernacle and address congregations of several thousands of Saints, besides a sprinkling of Gentiles, when the seed falls on good ground, should produce fruit correspondingly, and consequently we may reasonably expect to hear of our Elders being invited to visit the best circles among the people of the world, and to expound the principles of the Gospel of Jesus Christ in the pulpits of the principal cathedrals, churches, chapels, and meeting-houses in the chief cities of America and Europe. This must be so, for the acceptance of courtesies by visiting gentlemen and ladies at Salt Lake obligates all such gentlemen and lady visitants to return those courtesies in a similar spirit at their own homes, firesides, and places of public resort. They are in honour bound to do it. Are we not right in this? We must be. Courtesies are never understood to be all on one side. And what a thing it would be to have to tell that the Mormon people are all courtesy to visitors from other states and countries, but the Mormons when visiting abroad receive

no return therefor! That would never do, never. Interchange of courtesies is the law and the custom of social intercourse, and interchange such as we suggest may lead to many mutual advantages, and produce the most beneficial and pleasing results. Already the Mormons are teaching the world what true religion and good Government are. It will never do for us to have to teach the world what constitute good manners and the usages of good society, and we sincerely hope there will be no occasion for any such thing. J. J.

THE STEAMSHIP MINNESOTA, which left this port, August 25, with a company of Saints on board, arrived at New York September 5, making the voyage in eleven days.

CORRESPONDENCE.

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THE SWISS, GERMAN, AND FRENCH MISSION.

Liverpool, August 28, 1869.

President A. Carrington.

Dear Brother,—After the labour of somewhat over two years in this mission, and having traveled among all its various districts and branches, I deem the occasion of our present emigration a most fitting one to cast back a reflective glance over our portion of the Lord's vineyard, its past history, present condition and future prospects, in as complete a manner as the limited space allotted to me may permit.

The Gospel was taken at first by Elder T. B. H. Stenhouse to the French part of Switzerland some 16 years ago, but never met with much encouragement until it was introduced to the German part of that little republic by Elders Meyer and Siegrist, who proclaimed it the first time at the city of Zurich, whence it commenced spreading into several cantons, but meeting everywhere with violent opposition, even on the part of the authorities, so much so that many a time the Elders were thrown by the police into prison, where they had to stay in company with all kinds of low characters, or were escorted by gendarmerie for miles, amidst the yelling and hooting of the populace, to the court, robbed of the little money they had, stoned, and subjected to all manner of indignities, as Elders William Budge, Savage, and others have experienced to their sorrow. The mission was presided over in succession by Elders Daniel Tyler, John L. Smith (twice), Jabez Woodard, Perry Nebeker, Joseph S. Horne, and the undersigned, who all in their turn had been assisted by good and faithful home as well as native Elders. The Book of Mormon had been translated into German by Brother John Taylor at Hamburg, who also had published there, together with Brother Daniel Carn, a monthly sheet, called *Zion's Panier*, which is, in language, one of the best specimens of literature our church possesses in German. The *Voice of Warning*, in German, has proved also a very powerful agent in spreading the everlasting truth among those nations; but all these works are now very scarce, and hardly to be found any more.

Brother Daniel Tyler first started that periodical which, under the name of the *Darsteller*, had a run of four years, after which it was for some unaccountable reason changed into *Die Reform*, but it was improved considerably in regard to style, language, and material. In the *Darsteller* first appeared original German Latter-day Saints' poetry, soon suggesting the idea of a German hymn-book, which was published by Elder Jabez Woodard in 1861. This hymn-book has undergone, during the last few months, a thorough revision and augmentation, and is now, in the shape of a new edition, in the hands of the Saints.

Emigration from Switzerland was

strongest in the days of Elders John L. Smith and Jabez Woodard. After their administrations, it stopped almost entirely until the last and present years, when it began to revive, continuing in an increasing ratio.

Some years ago, upon an application of a citizen of Chur, in Switzerland, a member of the church, who had been subjected to various annoyances on account of his faith by the city authorities, the Federal Council of Switzerland decided that the Mormons were a Christian sect, and as such entitled to the protection of the Swiss laws, so far as their own citizens belonging to that faith were concerned. Since then, with some judicious management on the part of the presiding Elders, open persecutions have been avoided in the main, although there are still some parts of the country where foreign Elders have to move with great caution.

Ever since the mission of Brothers John Taylor and Daniel Carn at Hamburg closed, the rejection of Brother Orson Spencer at Berlin, and the branch organization at Dresden, established by Elder Franklin D. Richards, was broken up through the flight of most of the few Saints there, and the apostacy of the rest, the work had never taken foothold in Germany again until last spring, when the undersigned succeeded, during his last south German tour, in organizing a branch in Bavaria and one in Würtemburg, the first of which has kept on growing, under the zealous management of its presiding Elder, to be quite a branch now. By the counsel of President Brigham Young, the undersigned started a periodical under the name of *Der Stern*, the number of subscribers to which has been increasing every month. Many hundred copies are spread monthly throughout Switzerland and southern Germany, and are read by a great many outsiders.

The Swiss mission is at present divided into four conferences, presided over by Elders Heber Young, Lewis M. Grant, and Henry Snell, from Zion, and two native Elders, Christian Willi and Theodore Braendli. Especially in the canton of Bern is the work rapidly progressing, crowded meetings being held almost every night somewhere in the villages, and in the city of Bern great numbers have to turn away every meeting time for want of access to the overcrowded house. There have been baptized during the last twelve months 226 persons in this mission, making about 43 per cent. of the whole.

Great praise is due to the young American Elders who have been appointed to labour in that distant part of the Lord's vineyard, not only because they had been obliged to learn the language first, but that they also have to submit to many customs, ways of living, and strange notions, and to struggle with an ignorance with which they have been entirely unacquainted; and a great deal of precious time is lost in obtaining those necessary qualifications, which, perhaps, might be avoided in future in some measure, if able and good men could be sent from Zion, who were born in those countries, or at least who have acquired the German language, and who at once could enter with their whole energy upon the performance of their duties as missionaries. A striking illustration of the correctness of this proposition was given during the short stay of Elder Ulriah Loosli in his native country, during which time hundreds were put to silence by his simple testimony about matters and things as he found them in Utah.

As a general thing, prospects are cheering, the Elders alive to their duty, the Saints very united and peaceful. The spirit of inquiry is rising continually, and the devil fussing around, trying to raise some dust, wherever the smallest opportunity presents itself to him. We, however, trust in the Lord God of Israel, who will take care of His own; and we shall prevail, if we will only be faithful to our covenants. Amen.

KARL G. MAESER.

AMERICA.

Salt Lake City, August 21, 1869.

President A. Carrington.

Dear Brother,—Last Sunday, at Aunt Jemima's funeral, I met Sister Carrington, and asking after Brother Albert's welfare, heard you were wondering if the Elders at home had forgotten those abroad. I begin to think there is a small word due from me.

President Young and Council are enjoying themselves. Health and the blessings of the Gospel attend them, and the power of the priesthood is upon them. The Twelve are alive and enjoy the same blessings, as also all the faithful. Your family are well. We have a great many strangers calling on us, and very often an outside preacher, which shows the brightness of our holy religion. The new organ begins to look nice. The gallery in the new Tabernacle will start this fall. The timbers are arriving or being delivered now. I believe the intention is to have it done by April Conference. The Utah Central R. R. is about ready for the ties and rails. The labour question has been up for some time. I think the brethren will fall in and dress by the right, and thus keep our revenue at home. The President and Brothers Geo. A. Smith and D. H. Wells have made some nice improvements in the way of porticos, fences, &c., around their dwellings. The Co-operative moves like a charm. The Deseret University is onward. Some will get their diplomas this fall and winter. The grasshoppers visited us in great numbers, but they have about all left, without doing us any serious damage, and a fine rain two nights ago, all night, has washed the filth off the vegetation. Everything now is sweet and lovely.

Brother Napela, from the Sandwich Islands, is here. He will stay with us until after Conference. He is a fine fellow. He is about my height, perhaps a little heavier, and a noble-looking man. The small-pox has visited some of our settlements, nothing serious that I have learned. Those who have not been vaccinated are having it attended to.

The Co-operative Manufacturing Company have bought out the shops of the Overland, above J. C. Little's corner, and Brother J. C. L. takes possession on Monday next.

The D. M. and A. Association will hold a fair the 1st of October. The list of premiums embraces a gold medal for the best buggy carriage and wagon, a gold medal for the best ten pieces of cloth, a gold medal for the best fence and cultivated farm, a gold medal for the best variety from any Female Relief Society. Many other premiums too numerous to mention are offered for the best varieties at the fair.

The City is building an asylum or hospital, about, or near to, the old quarantine grounds, east of the city.

Flour is now selling for 3 dollars and 75 cents. per sack, potatoes 75 cents. per bushel.

Brothers J. C. Little, Robert Campbell, and J. R. Winder join me in love to you. I rejoice in the blessings of the Gospel. My love to all with you, and may God our Father bless you with all needful gifts and graces is my prayer in the name of Jesus.

Your Brother in Christ,
JOHN D. T. MCALLISTER.

New York, Sept. 1, 1869.

President A. Carrington.

Dear Brother,—So far this season's emigration has been very successful. The trip in the cars has been made very comfortable for the people. The R. R. Companies have been very willing to put on all the carriages that were needed, whereby, instead of the closely packed cars of ordinary emigrants, they have had plenty of room, so that when night came they could put their children to bed and sleep comparatively comfortable themselves.

Up to date there has been no settlement of the U.P.R.R. indebtedness. Good crops are reported at home, so that, if they are short in currency, they have plenty of the staff of life.

On the 27th of September there will be a company leave here. This is the States emigration, who could not get ready to go by our companies from Europe. Brother Miles is expecting to go up also.

Brothers Taylor and Sharp were well when last I saw them.

Hoping you continue in the enjoyment of good health, and wishing you every success,

I remain,
Yours very truly,
W. C. STAINES.

ENGLAND.

Grimsby, Wednesday, Sept. 8, 1869.

President Carrington.

Dear Brother,—Having arrived at the seaport, and on board of the steamer *Leeds*, which will take me

over, with the help of Almighty God, to my old field of labour, I desire to inform you that I have had a good time everywhere in visiting the Saints and my relatives. I met with the Saints at Birmingham on Thursday last, at Nottingham on Sunday, at Grantham with some on Monday and Tuesday, and arrived here this morning by an early train. We shall set sail about six o'clock this evening.

The brethren Shumway, Lake, and Groo I found and left all well, and enjoying their opportunity for doing good to Saints and sinners. I found a good many Saints who were disappointed by being not yet emigrated. Some bear it patiently, but some do not. I counselled and exhorted those whom I met with, and tried to urge them to trust in the ways of the Lord, that they may profit by obtaining the blessings thereof.

Accept my best wishes for yourself and the other brethren in the Office, and my thanks for all kindness shown to me, and believe me to remain, your fellow-servant of Christ,

M. Holling.

UTAH NEWS.

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The *News*, noticing a call by Elder Edward L. Butterfield, returned missionary from England, says, at the time of his release his health was poor, but since, "his health has steadily improved, and he looks the perfection of bodily vigour."

The citizens of Ogden were about to open a theatre on Main Street, built after the model of the Princess Royal Theatre, Edinburgh, with slight modifications and improvements, under the supervision of Col. Fife. George M. Ciprico was to be the opening star.

Thomas L. Frazier was fatally stabbed in the side, with a large pocket-knife, at Wanship, on the Weber, in a difficulty with a man named Killfoyle. Frazier died the second day after. He was a member of the Mormon Battalion. So far as ascertained, the quarrel was unsought by Frazier.

In a thunderstorm, July 27th, the wife of Brother Mark Lindsay, of the 20th Ward, was picking currants from a bush in the lot, when she and the bush were struck by the lightning, the bush being set in a blaze and partly burned. Sister Lindsay was stunned for a moment or two, but otherwise received no injury.

Brother Thomas Phillips, of Scipio, Millard county, wrote (late in July) that the grasshoppers were there by myriads, damaging the oat crop, gardens, and young orchards, but the wheat crop was the best ever raised there, and was beyond serious damage from the insects. Scipio has a co-operative store on the 5 dol. principle, and a Sabbath School of a hundred children, presided over by Bishop Daniel Thompson.

Brother Rees R. Lewellyn wrote (latter part of July), from Fountain Green, that San Pete Valley had been heavily visited by grasshoppers, seriously damaging the oats, barley, and garden crops, but the wheat crop was excellent, and there would also be plenty of potatoes, corn, peas, squashes, and many other vegetables. Much more wheat would be raised in the county this year than any previous year. Good health, union, and good-will abounded among the Saints.

Mrs. Mary Ann Murray, wife of Mr. John Murray, jun., and daughter of Mr. Benjamin Malley, while engaged in cooking at Spanish Fork, July 13, was seized with a fit and fell into the fire. No one was present at the time, but a few moments later she was found with both hands in the fire. Her right arm was burned up to the shoulder, and injured so badly that it was amputated by Dr. Roberts, of Provo. Hopes were entertained of her speedy recovery. Sister Murray is one of the first thirteen who were baptized in Preston, Lancashire.

Professor C. J. Thomas, after a visit to the City, was expected to start homeward and give a series of concerts in the settlements *en route*.

The militia of Weber county was re-organized Aug. 13. Suitable addresses were delivered by Generals West and Richards, and Colonel Fife.

Hot weather is complained of in Utah. At Hennerferville, Weber Valley, 100° in the shade is talked of. At St. George, Washington county, 110°.

The Wells, Fargo stages from Salt Lake City to Uintah are now run by Messrs. Gilmer and Saulabury, and the fare has been reduced to 3 dollars.

The grasshoppers, in countless numbers, were visiting Coalville. The stringent measures of the Mayor and County Court had stayed the progress of the small-pox.

A Convention of forty-four members to regulate the prices of agricultural and other produce and mechanical and other labour, held a session, Aug. 18 and 19, in Provo.

Brother H. A. Shaw writes that Paradise, Cache county, was entirely free from measles and scarlet fever. A new saw-mill had arrived for Bishop Jones, and would soon be at work sawing ties for the Utah Central.

Elder Joseph W. Young writes to President Young, from St. Joseph, August 3, that the weather had been dry and hot all summer, and the thermometer had ranged from 106° to 112° for the previous eight weeks, with no rain, so that the crops had suffered much through want of water. The settlers were going further up the bench, to where they hoped to bring the water. The Indians were peaceable.

The thunder and rain storm of August 19 extended from Salt Lake City to Ogden severely, and to Brigham City and Wellsville slightly. There was no rain at Logan. South of Salt Lake City and in Utah County there was considerable thunder and lightning, but little rain. In San Pete county there was a litte of each. At Scipio it stormed considerably, injuring the telegraph line, and temporarily stopping communication south of that settlement. It rained very hard at Fillmore, Parowan, and Cedar City.

A Conference was held in Malad City, July 10th and 11th, Elder Lorenzo Snow presiding. Among the speakers were Elders Snow, J. C. Wright, S. Smith, Bishop Nichols, and J. D. Rees. A good time was enjoyed. One of the speedily visible results of the Conference was the commencement of steps for the erection of a new meeting-house, Brother D. B. Dille heading the list with a subscription of 200 dols. The crops were looking well, water was abundant, grass plentiful, stock doing well, and the health of the people good. In fact, in the language of Bishop Daniels, the people of Malad have everything around them to make them happy, and they feel full of thankfulness to their Heavenly Father.

The *News* says—"We have had several very pleasant interviews with Elder John E. Pace and others of the returning missionaries, who came by the *Colorado*. From them we learn that the voyage was a most pleasant one, and from the time they left Liverpool, on the 28th of July, to the date of their arrival in these valleys, August 21, they did not lose one of the company by sickness; but their number was increased by the birth of a girl, while in the cars in the Bitter Creek country. Of the returning missionaries who came in the *Colorado*, Elders John E. Pace, Joel Grover, Willard Richards, Henry J. Moore, Octave Ursenbach, Nathan B. Baldwin, John R. Clawson, and William Howard, the latter accompanied by his wife, have reached their homes in these mountains. Elder R. Erastus Egan is still east, whilst Elder Geo. Teasdale remains in New York to assist Elder W. C. Staines in the business of the emigration.

The above are gathered from the *Deseret News*.